

BISHOP ORDASS REMOVED FROM HUNGARIAN LUTHERAN BISHOP

Bishop Dr. Lajos Ordass, who made many friends last year at the Lutheran World Federation Assembly in Minneapolis, has been removed as bishop the second time in his life. This information has come to the headquarters of the Lutheran World Federation at Geneva.

According to press dispatches received in New York, the Council of the Southern District asked Bishop Ordass to resign his office on June 25 and named Dr. Emil Koren, of Budapest, to replace him temporarily.

The council's action was taken when the Hungarian Government refused to accept the resignation of Bishop Laszlo Veto, thus declaring in effect that Bishop Ordass has been holding the post illegally.

Although state approval is necessary for any change in bishop positions, the government's ruling came nearly two years after Bishop Ordass succeeded Bishop Dezserly when the latter resigned during the abortive revolt in Hungary in the fall of 1956.

The situation came to a head when the government was asked by the church council of the Southern District to restore the status of Bishop Ordass, but also "to decide on the matter of Bishop Dezserly first of all." Eventually, the government lost no time in complying with the request.

The dismissal of Bishop Ordass had been freely predicted by Lutheran church circles since the Hungarian Government had launched a campaign last December to restore Communist-led churchmen to active leadership in the Lutheran Church.

The government's move, it said, was aimed at bringing an end to the "lawless conditions existing since the counter-revolution" when Bishop Ordass reorganized the Church to free it from state control of its ecclesiastical affairs. His efforts in this effort was short-lived.

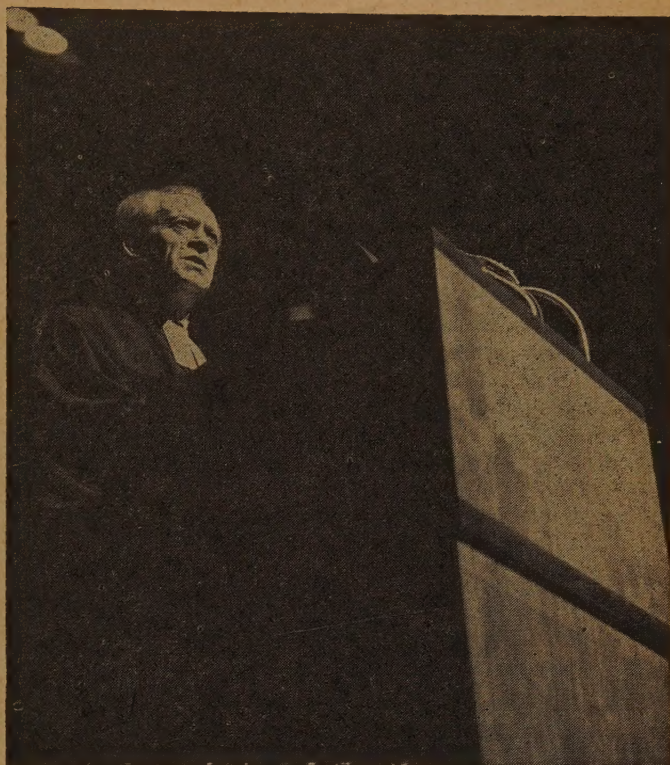
Earlier, Bishop Lajos Veto returned as head of the Southern District and also replaced Ordass as Presiding Bishop of the Church. Several other officials known as collaborationists with the Communist regime also resumed their posts, leaving Bishop Ordass as the chief obstacle to the Communist domination of the Church.

A Budapest radio broadcast announced that Bishop Ordass had "resigned" the post as primate because he found himself in complete isolation due to his policy of non-cooperation with the government" in working out an agreement between the Church and State.

Reporting the new development, the station observed that Bishop Ordass' attitude toward the State has "always been hostile."

The pattern followed in the second ouster of Bishop Ordass from leadership in the Hungarian Lutheran Church is almost identical to that which led to his arrest and imprisonment a decade ago. Whether that will be his fate in the present situation is shrouded in uncertainty.

On a two-year sentence, Bishop Ordass served 20 months and was released from prison in May of 1950. He went into forced retirement that was to last for six



Bishop Ordass delivering the opening sermon at Lutheran World Assembly in Minneapolis.

years, living quietly in a small apartment in Budapest.

Only a month earlier, Dezserly had been named to succeed him as Bishop and Veto had been named to his place as Presiding Bishop. Later, two other bishops "resigned" and the four districts of the Church were reorganized into two, with Dezserly as head of the Southern District and Veto the Northern District.

In the summer of 1956, Bishop Ordass was rehabilitated when the Hungarian Supreme Court annulled his sentence "in the absence of any crime committed," and some months later he was reinstated by the Church.

When the Hungarian revolution broke out late in October of 1956, Bishops Veto and Dezserly resigned and Bishop Ordass returned to leadership as head of the Southern District and primate of the Church. He preached his first sermon on Reformation Day on Oct. 31.

Last summer, the Kadar Government of Hungary gave permission to Bishop Ordass and five other Lutheran leaders to attend the Third Assembly of the Lutheran World Federation at Minneapolis, Minn., August 15-25.

Bishop Ordass preached at the opening service of the Assembly to an audience of some 18,000 persons and also spoke at the closing rally of the Assembly before a crowd of more than 100,000 on the grounds of the State Capitol in St. Paul.

As he was being driven from Minneapolis to St. Paul with a police escort, Bishop Ordass noted the date was August 25—ten years to the day that he had last had a police escort when he was arrested and jailed by the Hungarian Government.

News and Notes

No News. This is five days before we go to press with this issue, and we have received no news as yet from our churches. This is not strange, because about 80 per cent or more of the pastors attended the annual convention, and many delegates and visitors were there too. We cannot expect much news the first fourteen days. This may therefore be a good time to write a few notes about good news.

Good News. We are sometimes criticized because we do not print all the news sent to us. We get letters like these: "You used the scissors too much. You cut too much out of my story. You edit it too much." We can well understand that it is a disappointment, when a whole page of news is boiled down to five or ten lines. But please understand that we are not writing for a local paper. Our paper has close to 12,000 subscribers. They are scattered from coast to coast. The people on the West Coast will not be interested in a chicken supper in New York, and the people in New York are not interested in a rummage sale in California. If we get a list of the members elected to a church council in Iowa at a congregational meeting, we feel that such a list is of no interest to the people in North Dakota. We admit that we may err in our judgment, but we are sure that the readers will agree with the principle.

What is good news? Events in the congregation are good news. And we like our news writers to send us everything possible about what takes place in the congregation. Send it often so it does not get too old, and please be content with our editing of the news. It is better to write us a page often than a lengthy report now and then. If the news is too old we are tempted to be more severe in our editing.

Here are some items that make news. The death of well known members. Reception of new members. Special and unique events in the congregation. Special and striking sayings or statements in a pastor's sermon. Major improvements in the physical property of the church. Fu-

ture plans made. An analysis of the work of the congregation. We are interested in new ideas that are tried out in the congregation. If mid-week Bible studies are successful. If certain new plans are initiated in the Sunday School. This gives you an idea. Last year we had an item from a congregation about their annual meeting with a long list of the members elected to the church council. We cut this item a great deal, but a week or so later we learned that the pastor had given six lectures on theology with an average attendance of 40. We printed this item, and we would have liked to have more details. We like to hear about good visitation programs, etc.

Just these few lines about news writing. Please get busy and write to us. We were told by several at the convention they would like to have more news in The Ansgar Lutheran. Send it to us.

Spencer, Iowa. Since we are writing about news it occurs to us that we may mention that the Brotherhood at Spencer, Iowa, has had better attendance the past two years than usual. We believe it is because we have made the programs more church centered, and because we start on time. We start at eight sharp. We have 20 minutes of Bible study. Then no more than 15 minutes of business. After that the program, which must be good. By 9:30 we are ready for coffee and fellowship. Your editor thinks that such an item should be of interest to all congregations that have brotherhoods.

San Francisco, Calif., Rev. Spener Petersen, pastor, reports that the congregation is not very large, but they are getting much blessing every time they meet. During Lent the pastors preached on the symbols of the church. Their themes were, The Cross, The Robe, The Crown, The Inscription, The Nails, Agnus Dei. Pastor Petersen is at present on a trip to Europe. He is expected back soon.

Laurens, N. Y. In keeping with the color scheme of the new hymbook, two new Bibles bound in red were dedicated recently. The pulpit Bible

was presented on Mother's Day in memory of Mrs. P. D. Nelson. The other Bible was presented by Mrs. Carl Jacobsen given by her children, Mr. and Mrs. Harold Jacobsen. On Trinity Sunday the Bible Lecture was presented by the Luther League and Sunday School in memory of Arthur Nelson. Nine women were confirmed on Pentecost. Five were received by baptism.

Pastor and Mrs. C. A. Vammen Honored. Sunday afternoon, July 15th, members of Ebenezer Lutheran Church and friends of the mission at the Oaks, Okla., community met to honor their honor upon retirement. Their work in the mission after having served for 34 years. Pastor Vammen was serving our church in Omaha, Nebraska, when he received the call to take over the work of the mission at Oaks. In June of 1918 and his family arrived to take over the work after Pastor and Mrs. C. A. Nielsen, founders of our Cherokee Mission, who had served in the mission for 32 years.

A program in their honor was held in the church. Pastor K. E. read a brief history of their 34 years of work at Oaks and also brought a brief message. This was followed by another brief message by Pastor Vammen. Rueter of the ALC at Tulsa, Okla. This was followed by greetings from C. E. Tucker, who grew up in the home with the Vammens as his parents and who is a member of the Oaks church; from Mrs. Heldt, who has served as teacher of the Mission School during 30 years of Pastor and Mrs. Vammen's stay in Oaks; from David Sell, a staunch Cherokee member of our mission in whose home and community regular services have been conducted during these many years and from Lloyd Osburn, who succeeded Pastor Vammen as superintendent of the school and home on behalf of friends Mr. Osburn presented a gift to Pastor and Mrs. Vammen as an expression of appreciation for these many years of service.

There was also a talk by Dr. Vammen of Tulsa, son of Pastor and Mrs. Vammen. We were happy

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Editorials and Comments

SUNDAY SCHOOL CLASSES THROUGH

THE SUMMER

me churches it has been the custom not to have school in the three summer months. It is our opinion that this custom is being discontinued in congregations. Pastor C. S. Kloth of Portland has the following article in his parish paper about the subject.

The headline declares something that we believe is an important decision on our part. No longer are we going to have summer classes in July and August because it is vacation time. It is true that every year there is a summer slump, which to some extent is unavoidable because of the vacation away. But it is also true that to some extent the slump is inexcusable because no one is on vacation for months or more. While the children do not attend Sunday school for this period of time, yet the Sunday school can be compared to the public school. Sunday school is only a minimum approach to the child's needs, while public schools, with its five-days-a-week program, more fully approaches the maximum for the child. Furthermore, the principle on which the Sunday school operates is not made like our secular training program, but it has the sanction in the Third Commandment: REMEMBER THE SABBATH DAY TO KEEP IT HOLY. We cannot take this commandment into our own hands and say that it has given us two months too much of it. The Third Commandment represents a human need and is given us out of love. If we regard it rightly, we can hardly think in terms of Sunday school vacation.

While we have been following the wrong procedure of not having school in the summertime, we want to correct this situation. Therefore we invite your cooperation. Let the children attend Sunday school during July and August as well as the other months, and make it a point to come yourself too. Remember, what is good for your children is good for you too.

When you do go on vacation, or have the urge to go on your fine summer weekends, make it a point to remember the Lord's Day wherever you go. Most places there are churches that welcome tourists, and if you don't find a church that you can attend, you can at least recognize the need of your need by gathering your family in Sunday devotion. Take your Bible with you. The Word of God is a light to our path wherever we go; so it is a good policy to be well-minded on our summer paths.

Summer classes will operate on a departmental basis and staff that will change somewhat as teachers go on

THE SYNODICAL BUDGET

Pastors and delegates have just come home from the 62nd annual convention of the synod. The convention adopted the largest budget in its history. It was adopted by ballot. Not even fifty votes were cast against it. Over 200 were for it.

We are here thinking of the \$257,500 to be raised the next three years in addition to the regular budget.

We hope that the congregations will take well to the total budget. This is like the last spurt of our synod before the merger.

The fact is that it is more expensive for a small synod to do certain work than for a bigger church. Here is an example: Our College and Seminary take more money to operate per confirmed member than in a much larger church. We have at times been unhappy about this, but the simple fact was that we did not have the potential in students as the other churches had. We had to pay the difference in our annual synodical subsidy. But let us rejoice that our sacrifices have not been in vain. Our college will be a fine contribution to future American Lutheranism.

We notice that the ELC in convention assembled at Minneapolis turned down a proposal to add \$100,000 a year to their budget for foreign missions. We also had a good deal of speaking about our additional requests.

This may indicate that the churches have reached their capacity in giving to things outside the local work, unless the members are made more deeply conscious of their faith. The great need in stewardship is consecrated Christians.

Consecrated Christians can see the need of these causes with eyes that are different than those of the nominal membership.

We believe that an emphasis on deeper consecration is the way to realize our financial objective this fiscal year. We reason this way that we have been used to a certain amount over the past ten years, and we have come to take that for granted. A new and deeper spirit will take care of the additional sum asked for without pressing the point very much.

Church News from here and there

DR. EMPIE URGES CONTINUED THREE FAITH CONVERSATIONS

Controversy between Protestants and Roman Catholics over the "Martin Luther" film points up "a serious problem in intra-Christian relationships," the executive director of the National Lutheran Council said in Minneapolis, Minn.

Dr. Paul C. Empie, New York, told the biennial convention of the Evangelical Lutheran church here that Lutheran Church Productions, Inc., which produced the film, "tried honestly and scrupulously to be accurate and objective in this film."

"To the best of my knowledge," said Dr. Empie, who is chairman of Lutheran Church Productions, "no serious historical inaccuracies have been pointed out by any reputable Roman Catholic scholars."

"Should this be done, I for one would be eager to correct the film at such points," he declared. "But this whole matter does serve to point up a serious problem in our intra-Christian relationships."

Dr. Empie cited "a tendency among us—Protestants and Roman Catholics alike—either to retain and repeat about each other impressions or traditions handed down from the past by which we 'label' each other in the present, or to use a half-truth or a single fact taken out of context to prove what in advance we had already decided to conclude."

"Both procedures are unworthy of us and insidious saboteurs of Christian unity," he said. "A half-truth thus used is no better than a barefaced lie. I do not say that we do this consciously and deliberately; rather I suggest that we too often don't take the time to get all the facts."

"But this is exactly where we are vulnerable. We should do hard thinking, careful research and be meticulously honest in everything we say about each other—whether regarding Lutherans, other Protestants or Roman Catholics. Otherwise we can be as maliciously harmful as the legendary 'gossiping by old maids.' We are not being traitors to the Church, but rather true to Christ if we are led at some point to confess that our forefathers were mistaken."

Dr. Empie said the "dialogue" started by Protestants, Roman Catholics and Jews at a recent consultation on religion in the free society, sponsored by the Fund for the Republic, must be continued.

This is the reason, he explained, why the Lutheran World Federation

decided to establish an institute to study contemporary Roman Catholicism.

Some Lutheran pastors have written him that the LWF is "selling out to Rome," he reported.

"The fact of the matter is," he said, "that the Roman Catholic Church of today is not the Roman Catholic Church of the 16th century . . . and we do ourselves no service unless we recognize this fact."

"To take Christian disunity for granted is to deny that Christ frees and unites and to impede the work of the Holy Spirit," Dr. Empie continued.

"We will not always agree with other Christians and we must never compromise what we sincerely believe to be the clear teaching of God's Word—but we must continue the dialogue with others and cooperate at every possible point where true Christian witness is not violated."

Earlier, Dr. Empie told the ELC delegates that four developments may require the National Lutheran Council to reconsider its role in American Lutheranism.

He listed these as:

1. The two large Lutheran movements now in negotiation.

2. The growing stature and increasing activities of the Lutheran World Federation.

3. The increasing cooperation of the Lutheran Church—Missouri Synod (not a Council member) in various areas of work.

4. The possibility of extending cooperation with non-Lutheran Christians.

ELC CONGREGATIONS ASKED TO ASSUME FULL PENSION PAYMENTS

The Evangelical Lutheran Council at its biennial convention recommended that each of the ELC's 2,700 congregations assume full payment of pastor's pension.

At present, most congregations pay 8 percent of the pastor's salary. The Church's pension plan and the pastor himself adds 4 percent.

Harlan N. Rye, director of the pension department, pointed out that pastors may now participate in the security if they make payments for themselves on a self-employed basis. Many have not done so because of financial reasons.

If the congregations would assume the pastors' four percent contribution to the pension plan, it would be

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The Wrestler

By S. T. Eward

CONGREGATIONS TO STUDY THEMSELVES

Many congregations are having a look at themselves today. This "look at ourselves" is called a congregation "self-survey." It is something like a job analysis for a person working for a corporation. This is necessary because of new situations that continually arise. Progress, present status and worth of its program are items . . . When a congregation elects to do this it requires the cooperation of every member . . . even if some are not satisfied. A "gripe" or a "kick" can become valuable if it is given and received in the right spirit.

Leadership, even in a congregation, can easily get out of contact with the rank and file of members. Statistics may indicate something that should be done, but who likes to be a statistic? This is especially true in a church congregation because it must always be remembered that we are not so much members as we are members of the body of Christ, bought and freed by His Precious Blood. It is the function of the leadership to listen to what is said in seriousness. If you have been thinking about our church and what it means to you, do not be quiet about it. This is good stewardship for a congregation of its treasury of faith

and life. It is multiplied by itself. Also it helps leaders to function as leaders and not merely as individuals who have been given positions of responsibility.

The Stewardship Committee of the United Evangelical Lutheran Church has made several suggestions of analysing a congregation's spiritual, educational and material status. These may be followed in the future. This does not mean that things should not always take a leap. It is easy to become self-satisfied. "Woe unto them that are at ease in Zion."

This is a quotation from the first paper of the First English Evangelical Lutheran Church—Brush, Colo., A. P. pastor.

It is this study of self that is so important to a meaningful every-member-canvas. Only as the leadership of the congregation assesses reality the status of a congregation its sights be raised to greater responsibilities and opportunities. The pastoral committee in the EMV is engaged with this study. A thorough work by this committee will be exciting possibilities for the

The Washington Observer

By Gerhard Lenski

THE SUMMER SEASON IN THE NATION'S CAPITAL

Congress is expected to continue in session well into, if not to the end of, the month of August. Important bills will attract the attention of our legislators. Most of these cannot be quickly disposed of. Emergency employment, international trade, taxes, labor reform, federal aid for education, Social Security, the annual appropriations for our various departments of government—the budget, the score, compute the estimates, costs, figure out the final, wise, answer. You will agree that Mr. Pressman has a real summer job on his hands.

Events abroad are not simplifying matters. The French upheaval has not strengthened our European interests. It is understandable that Mr. Macmillan of England should find it advisable to pay us a visit at this time. The execution of high officials in Hungary is a frightening bit of news. The fact that we will agree with Mr. Dulles when such tragedies occur freedom and peace stand in jeopardy and peace conferences for peace are hard

to hold. Again our leaders struggle with great problems and stand in need of our understanding, our sympathy and our prayers.

But all will not be work and worry in Washington this summer. Sight-seeing will go on despite all heat and humidity. The finest bands in the land, Army, Navy, Marine, backed up by the Air Force Symphonic Orchestra, will give many evening concerts. There will be other musical programs of high order, theatricals, movies, river trips, big league baseball games. Golfing will be popular. If the President doesn't invite you to play with him at Burning Tree Club, there will still be plenty of room for you on our municipal courses, said to be the finest in the land.

More than all this, Washington is a good church town. Our Lutheran churches will function throughout the summer, the most of them with two worship services every Sunday morning.

In short, busy worried Washington will have a warm welcome for you and for all summer visitors.

THE BATTLE IS NOT FINISHED

The American Cancer Society has officially reiterated its claim that cigarette smoking is one cause of lung cancer. The Society is now preparing a campaign of education to warn teenagers of the dangers of such smoking. Efforts will be made to conduct this campaign in and through the Nation's public schools.

Mr. Timothy Hartnett, Chairman of the Tobacco Research Industry Committee, replies that the conclusions of the Cancer Society "ignore research evidence and scientific opinion" and that "they merely reiterate opinions based on widely challenged statistics." And so the argument continues.

Some other developments are appearing in the picture. Cigarette sales, depressed for a while by a first fear, are now booming again. The great tobacco companies are prospering despite the depression. Competing for increased sales, a kind of advertising war has broken out between major companies, each claiming the "best filter" for its special brand. And so business goes on bigger and better than ever.

Where do we as Christians and church people stand in this debate? Is neutrality the answer? What shall we say to our adolescents who ask "Dad" to lend them a smoke? Brother, help us out. What is the answer?

CHURCH NEWS

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for all pastors to avail themselves of the additional protection in security, Mr. Rye pointed out.

COPAL BISHOP WARNS AGAINST INTERFERENCE WITH FREE SPEECH

New Orleans, La. (RNS)—Protestant Episcopal Bishop Girault M. Jones of Louisiana asked members of the state legislature not to interfere with freedom of speech.

In a statement, he referred to the legislature's investigation of 66 faculty members of Louisiana State University who opposed bills which would require the public school to dodge their ration.

The Episcopal church is already on guard as believing that inevitable social change must be accompanied by a reaffirmation of Christian love and cooperation. Bishop Jones said.

Progress toward the solution of pressing social problems can only be achieved by maintaining an atmosphere of freedom for the expression of all opinions, and any attempt to restrict freedom of thought and expression is

contrary to the principles of Christianity on which our American way of life is based," he added.

The Rev. Robert Wayne Jackson of New Iberia, chairman of the diocesan Department of Social Relations, also signed the statement.

Meanwhile, the Rev. D. W. Poole, Baton Rouge Methodist district superintendent, said that closing of the public schools to avert desegregation would "be a curse to all our children."

He called upon segregation supporters to "show us some sane steps forward in the new day in which we live rather than fighting for that which is doomed to utter failure."

PARISHES URGED TO ENCOURAGE MUSIC

Delegates attending the first annual meeting of the Lutheran Society of Worship, Music and the Arts were told in Minneapolis, Minn. that a major problem in church music and worship is the "lost art of concentration."

To improve this situation, Dr. Oscar R. Overby of Northfield, Minn., choral union director of the Evangelical Lutheran Church, suggested that church-

es rehearse worship procedures, explain the liturgy, teach worship in Sunday school and seek out active participation by communicants.

He also urged churches to establish a department for the encouragement of music in the parish.

The meeting was held in connection with the 23rd biennial convention of the ELC. It was also addressed by Dr. H. Grady Davis of Chicago Lutheran Theological Seminary, Maywood, Ill.; Dr. Toivo Harjunpaa of Pacific Lutheran Seminary, Berkeley, Calif.; and John P. Eberhard of Winchester, Mass., an architectural consultant.

ELC ELECTS FIRST WOMAN TO MAJOR BOARD

For the first time, a woman has been elected to a major board of the Evangelical Lutheran Church.

Named by the Church's biennial convention to the ELC board of Christian education was Mrs. Oscar Branstad, Forest City, Ia., past president of the ELC Women's Missionary Federation.

Only men have served as delegates (Continued on page 13)

The Problem of Education

Listening in on a recent TV program about education one man asked the other, what would happen if the elementary and high school education was turned over to the homes, the churches, the boy scouts and the many other agencies that concern themselves with children and young people. The answer of course was that the schools were here to teach the children and young people to read and write, etc. But it was agreed that the schools have taken upon themselves many functions that do not properly belong to them.

It seems to us that if people took education more seriously, they would spend less time with the recreational part of the lives of children and students, and more time on their education. If the student gets enough physical exercise to keep healthy, that is all the schools and colleges should provide for. They should not be compelled to go to games for the sake of loyalty to support their team. A student should attend college in order to study.

Perhaps the schools should begin to think that the home is of some value too. The parents have this complaint that the youngsters have so many school activities that they have time for little else. Perhaps a few more evenings at home might be of help to make the young people better adjusted to society and it may make them better students.

EDITOR REPORTS HIGH MORALITY STANDARD IN SOVIET

The Soviet Union has a higher standard of morality than that which prevails in the United States or other Western countries, a newspaper editor who has just returned from a tour of Russia said at Bryan, Ohio.

Cass Cullis, editor of the Bryan Daily Times, said this was one of the things that astonished him about Russia.

"There is a Puritan spirit that prevails in Russia and manifests itself by an attempt to discourage drinking," he said.

"There are no vulgar shows of any kind, such as are seen in many countries, including the United States," Mr. Cullis declared, "and there is a preference for good plays, opera, and the ballet."

"Their radio and television have higher standards and feature good plays and music," he added.

"Women in Russia do not smoke cigarettes," the editor reported, "nor do they wear shorts. We saw only two or three women drinking."

"There are no comic books or girly magazines such as adorn our newsstands," he said. "Instead, good literature is circulated, not only Russian authors, but Americans such as Mark Twain, Jack London, and others."

In Russia, Mr. Cullis said, "the best of everything" is provided for youth and no expense is stinted on education and cultural pursuits.

A frank comparison between the environment in which Russian youth is being raised and that provided for young Americans gives rise to "misgivings" on the part of the observer, the Ohio editor said.



Rev. Videbeck and Dana President C. C. Madsen
view the portraits

Paintings to Dana

Portraits of four of Dana's pioneering founders presented to the college during the U.E.L.C. convention last month. The portraits, painted by Reverend M. Videbeck, pastor of St. Paul's Lutheran Church, Atlantic, Iowa, have been placed in the college reading room until a permanent place is prepared for them.

The portraits are of the pastors: A. M. Andersen, B. Christiansen, Kr. Anker, and P. S. Vig. Dana would not be what it is today had it not been for the faith, drive, and faith in God that these men, and others, gave us. We at Dana are indeed proud to have these portraits and we are indebted to Rev. Videbeck for his time and effort in making this possible.

Christiansen Receives Grant

Dana Biology Professor C. Arthur Christiansen has been awarded a Lutheran Brotherhood Faculty Fellowship grant for further graduate study. Mr. Christiansen, now on a year's sabbatical leave, is working towards his Ph.D. at the University of Nebraska, conducting research in cytogenetics of the soybean. The grant is part of \$23,000 being awarded to 21 Lutheran educators this year.

CONVENTION OBSERVATIONS AND REFLECTIONS

By George Pallesen

Attending an annual Convention of God is like going to church once a week. The many words which have been spoken are hardly retained in memory until the next session. As a matter of fact, a sidewalk circle at the Convention in Blair, June 19-24, overheard debating what a recent speaker had actually said. For the benefit of those who want to but cannot recall just what has been said, a message should be taped and read for at least one year. Memory is so very fleeting, but the impressions remain.

To one left the 62nd Annual Convention of the United Evangelical Lutheran Church without some deep impressions of value. There was for everyone an intensive education in purpose, the motive, the scope, the method of the Church. Guests, as well as lay delegates and pastors, could certainly sense their own significance in this great operation. The impression was one of a mass movement which, in spite of internal cross currents and the necessary friction, is impelled by a power outside itself to meet a destiny. And each participant and observer within the movement was bound to feel the weight of that impression upon his own soul.

The Bible Studies

Taken singly each of the sermons, discussions, and Bible studies also left a mark upon the many people in attendance. Ten of these were based

upon texts selected from the Epistle of Paul to the Ephesians under the general theme, "Christ and His Church," Ephesians 5:24-30. In fourteen groups of a dozen or more persons in each, led by pastors, scattered throughout the church, the Epistle to the Ephesians was studied for one hour each forenoon. President William Larsen's insistence that everything else be dropped at eleven each morning and that everyone join his group was a powerful sermon in itself which, without many words, left a deep impression on all. The Saturday evening prayer of Pastor Paul Johnsen, missionary to Japan, while certainly addressed to God, reached the Convention, too, and moved us to search our minds and hearts; its impression abides. Everyone wants to hear again and again the addresses of Dr. Paul Empie, Executive Director of the National Lutheran Council. His presence at conventions is a necessity. His painfully true stories are memorable, but here again the impressions left upon his hearers are more lasting. Indifference cannot persist where his words have cut to the quick and left their mark. So one could go on in comment on the many messages and speakers.

But it is impossible to give an adequate report on all of the addresses. They should be heard or read in their entirety. Their impressions, however, linger. Those who heard them feel them still. They saw the presence of "Christ and His Church." They gave thanks, made confession, knew their sonship and membership in the household of God. They found themselves created in Christ for good works, ordaining and sending pastors and missionaries to be ministers by God's grace. They were rooted in love and united in one Lord, one faith, one baptism.

Such was the theme, and those were the messages of the Word which almost everyone shared in nearly full attendance at every session. Everything conspired to that end. The sometimes hot Nebraska sun was kindly. A little rain served to settle the air. Headquarters at First Lutheran Church and room to spare on the Dana campus were wholly adequate. The entire staff of the host congregation attended to every conceivable need and deserves the gratitude of all. The preached Word left a clear impression of family relationship within the Church; so did the efforts of convention committees and hosts in Blair.

Special Interest Groups

A new feature at this convention was the program of special interest groups on Monday evening. Under the

leadership of laymen, professors, and pastors in rooms of the church and Pioneer Memorial Building, nine groups were gathered to discuss topics of special interest. "Liturgy in the New Hymnal," under the direction of Professor Paul Neve, was the most popular selection, attended by almost one third of the participants. Next in order of preference was "Stewardship and Congregational Life" with Pastor L. M. Andersen. All of the topics were well chosen and might well be repeated at another convention. This correspondent, before settling down with his choice, looked in on all of the groups and would fain have stayed with each, especially "Are Pastors' Wives Professionals?"

Any convention is more than a conference or clinic. It is also a workshop, a kind of clearing house for the business of the Church. There was much of that, so much that by mid-morning on Saturday it appeared that the work could not be completed. However, under the clear-headed direction of the chairman, Pastor C. S. Kloth, all who wanted to speak had the opportunity, and the job was done on schedule. Two hundred five lay delegates and 99 pastors were registered by 9:30 a.m. on Friday. The delegation grew until at last report on Monday morning there were 292 lay delegates and 126 pastors registered. These were soon immersed and involved in a plethora of reports, recommendations, resolutions, and elections.

The Treasurer's Report

The 32-page report of treasurers and auditors impressed the delegation with the gravity of their responsibility, especially when Treasurer P. V. Hansen pointed out that Synod has become a million-dollar enterprise. This is not an avocation, a hobby-horse for a few to ride; it is the business of every good steward in this corner of the Lord's vineyard. More than usual voices, it seems, were heard in confession that "our congregation" did not meet its quota. Much serious thought was given to the inescapable necessity for increasing the budget of Synod. There was some squirming. Yet there was general agreement that everything possible must be done to prepare for the Merger. The thought of gain by merger was almost completely eclipsed by a determination to contribute to it.

Human Relations

Home missions, foreign missions, higher education, parish education, CLEF (California Lutheran Educational Foundation), Trinity Seminary, and

(Continued on Page 8)

Forward Phase were terms and names frequently used with serious intent. At one point only did it appear that the Convention was treading unfamiliar territory. The Church Council of Synod had recommended approval of the National Lutheran Council statement on human relations. Here was a matter which had nothing to do with budgets and quotas. Yet, everyone sensed that it was critically important and becoming more so daily. There was little presentation, except the printed page 22 in the Pre-convention Report. There was no debate, only a futile attempt at provoking discussion and a minority report. A rising vote was taken with but one in dissent.

Unity and Brotherhood

Worship, study, and work at the Convention lent their pressure to the total impression of unity and brotherhood in Christ. This was fixed indelibly by the grateful tribute paid to the memory of Dr. Ethan Mengers, by the recognition of the appointment of Pastor C. A. Vammen upon his retirement from the superintendency of the Oaks mission to honorary missionary-at-large to the American Indian, by the ordination of eight candidates to the Holy Ministry, and by sending Miss Marlene Paulsen to teach in Japan and Pastor and Mrs. Lyle Kohler to Africa. One of the eight ordained men is called to the new mission field in Brazil. Another is called to military chaplaincy. In addition to these, five other ordained pastors were received by transfer from other Lutheran bodies, two of whom are called to teach at Dana College and another of whom is called as chaplain among the immigrants in Calgary, Canada. So the impression remains that, while the UELC family grows in size and strength, the mark of unity and brotherhood in Christ is fixed on His Church also.

Family is the right word. Convention is the time and place for annually renewing the old ties that unite us. Blood relatives gather here. Alumni refresh their memories and feel young again. Those who have worked together on committees and boards in the past shake hands across the sidewalks. Loungers on the lawns and in the lobbies exchange stories and laugh heartily at their own jokes. One is impressed by the advance of years betrayed by greying heads and growing children or by the silence or absence of some who used to be the sopkemen. But the family goes on, compelled to meet its destiny by a power outside itself, the good and gracious will of God.

The Name of the Merged Church

Editor, The Ansgar Lutheran

Sir:

Of course the best name for the new church is, United Evangelical Lutheran Church. It was probably in very good taste, though, that UELC did not recommend its own name to the union committee. I find it interesting that the ELC wants UELC. I wonder what ALC will do about this in the fall?

Undoubtedly the name as it now stands recommended, **The American Lutheran Church**, is a product of some horse-trading between ELC and ALC. Probably ELC thought this was the least it could do for ALC in view of the fact that headquarters will be in Minneapolis. But I understand that now there are quite a number of ALC pastors who would prefer the name, **United Evangelical Lutheran Church**. As I said, this is undoubtedly the best name.

On the other hand I fail to see that the new church will stand or fall on its name. After all, even the name, **Lutheran**, was considered unfortunate by Luther himself, but this name did not become the downfall of the reformation church. So, whether we wind up calling ourselves TALC, ELC, or UELC will not be the determining factor in the soul-winning God wants to do through our new church.

As far as the mission argument is concerned, I am told by missionaries and those who know missionaries that missions are generally referred to as **American missions**—whether Lutheran, Methodist, Congregational, or other American churches. To believe that Americans can escape the earmark of being Americans anywhere in the world is nonsense. No matter what we call ourselves, we will be looked upon as Americans. Anyhow, when a mission church becomes indigenous no longer needs to carry the name of its American mother-synod. Why, even girls who get married take another name. So what?

I guess there was a bit of furor at the ELC convention over the name. Much of this, I understand, was because the pastors and delegates were tired of a very dull convention (almost as dull as the UELC convention). So they kicked up a bit of fuss. After all, some of the pastors and delegates combine convention with vacation, so why shouldn't they have some fun?

But the fact still remains that UELC is a better name than TALC. The reason for this has nothing to do with liking Johnson's better than Woodbury's either. It is purely and simply the fact that UELC says more than TALC. Our merging church, the first major union in American Lutheranism which crosses hereditary national lines, is going to be a union. Therefore it is good to call it **United**. Certainly, it is also an **Evangelical** church. The rest is obvious.

So, let's forget about the nonsense that calling ourselves evangelicals makes us more evangelical. Let's forget about the guff that calling ourselves united makes us more united. Let us forget the foolishness that calling ourselves American makes us more patriotic (after all even communists can call themselves American). Let's come to our senses and simply look upon the problem of the name as a simple matter of choosing the best name. The name should not only sound right, but should also say as much as possible. I think UELC says more than TALC.

But for people with screaming voices to insist that a mere name will somehow affect our whole theology and our ability by God's grace to save souls—well, land sakes, let's get our heads back in the game.

To me the problem of the name is comparable to new parents who must name their new offspring. Shall they call him John or Paul? Which name sounds the best with his surname? Shall he be named after his grandfather?

I say, let's give the new church a good name. But let us not kill ourselves that the name will solve any problems.

Yours,

Scrip Sundry

ur Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

Journey to Brazil

The Synodical Convention at Blair passed a recommendation by the Church Council submitted by the Board of Foreign Missions that our Church join with the Evangelical Lutheran Church in work on a new mission field in South-Brazil. The administrative relationship will be similar to that of the Colombia Mission, and will be in charge of the South America committee of our Board.

The following is an abbreviated report of a trip that Dr. A. Syrdal, the Executive Secretary of the Board of Foreign Missions of the E.L.C., made to Brazil in order to evaluate an advantageous field. We quote Dr. Syrdal:

For several years the Board of Foreign Missions of the E.L.C. has wanted to establish work in Brazil. Various circumstances delayed action. There was no question of lack of personnel. Two years ago seven Seminary students signed a petition requesting our Church to begin mission work in Brazil. The Church approved the project at the Biennial Convention of 1956.

On October 1 I went to Brazil accompanied by Rev. John A. E.L.C. pastor who had served as a missionary in Brazil under the World Mission Prayer League. The purpose of the trip was to locate an area which could be recommended to our Board as a mission field.

The enormity of our task may be realized when we note that Brazil is larger than the United States, covering an area of 3,300,000 miles from east to west, and 2,670 miles from north to south. There are about 53 million people, and economists estimate that this country, with about seven times the natural resources of the United States, could support a population of over 400 million. Our plan, therefore, must not only take account of the present population, but must consider migration within the country, with its pioneer expansion into new territory and its industrial development in urban centers.

Doing a personal survey of the entire country was, of course, impossible, but we went to some of the main points and talked with men acquainted with the surrounding area. Putting our observations into information gleaned from the many people interviewed, we had a fair picture of what we needed to discover.

Our first stop was Belem, an old-world city located on the banks of the estuaries of the Amazon River. It was warm, but the heat was tempered by the sea so that it was not unbearable.

In this area, missions have been established by Southern Baptists, Conservative Baptists, General Association of Regular Baptists, Presbyterians, Mid Missions, Unevangelized Areas Mission, Pentecostals, Adventists, and several others. There are several churches of various denominations in Belem, two of them with a membership of 1,000 each.

The work along the Amazon carries with it an element of

danger. Not far up the river is an area inhabited by hostile Indians, not yet penetrated. Because no white person has ever returned from the area alive, the government does not permit mission work there.

At Manaus, a fabulous city with an ornate opera house and extravagant buildings, four other missions work down the river and penetrate into the upper Amazon. Some of them have reached in to the Guianas and almost to the border of Venezuela. The area is sparsely settled and has an average of 6% literacy.

We had an overnight trip from Belem to Natal, another old-world city showing little new progress. Its bid for importance came during World War II, when it became a center for U.S. planes bound for Africa. There is still a great deal of activity at the excellent airport, which was built in record time. One of the missionaries there was enlisted to handle the large number of men working on the airport, and he described some of the hectic work that went into the project. As he took us around to see the mission work, he also showed us some of the construction that had been accomplished in those days.

Just outside of Natal, the General Association of Regular Baptists has a center consisting of a large secular school, a Bible school, and a small theological seminary. We also visited their new camp by a lake almost 20 miles out in the country. The lake has marvelously clear water and dazzling white sand beaches, and we managed to squeeze a refreshing swim into our survey of the camp.

Other missions in Natal include the Presbyterians, the Adventists, and the Pentecostals. After seeing some of the work and looking over maps of areas covered by the various missions, we had a fair grasp of the work being done.

Recife is quite a different city from Belem and Natal. It is built on three islands and contains a network of canals that give it the name, "The Venice of Brazil."

There is a spirit of progress in the city of Recife. The population numbers over 700,000 and is growing, with old buildings giving way to new, modern construction.

The Protestant Churches are well established in Recife. The Southern Baptist mission runs a large secular school, including grades and high school, with well over a thousand students. They have a Bible school and a theological seminary, and give a special course for training parish workers.

The Presbyterians also have a large, well-appointed secular school, including high school and normal classes, and a very fine theological seminary. In addition, they have a printing establishment and a bookstore in the downtown section, and an audio-visual center that prepares tapes for radio broadcasts over several stations in the northeast area of Brazil. There is a joint Protestant hospital in the city. The Lutheran Church—Missouri Synod has recently begun mission work here.

The impact upon the city by the Protestant churches is evident.

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

STUDIES IN THE PSALMS

By C. J. Sodergren

THE RADIANT PSALM

Psalm 34

"They looked unto him, and were radiant, and their faces shall never be confounded" (v. 5).

This is a so-called acrostic or alphabetical psalm, each verse beginning with a letter of the Hebrew alphabet.

It has been called "The Children's Psalm," the name being taken from verse 11: "Come, ye children, hearken unto me; I will teach you the fear of Jehovah." But a better name might be, "The Radiant Psalm," using the rare word in the fifth verse as above, especially as this psalm of David is a hymn of praise and adoration for his remarkable deliverance out of the hands of the Philistines. See I Samuel 21:10-15. The suspicious king's name was Achish. "Abimelech," in the heading, was the dynastic name or royal title, like Pharaoh, or Caesar, et cetera.

In his critical situation David turned to God in prayer and records the experience in verse 4: "I sought Jehovah, and he answered me, and delivered me from all my fears." No wonder that his face was radiant. He found to his joy that "the angel of Jehovah" was mightier in the power of the Lord than the Philistine king. And so with jubilant voice he sings: "I will bless Jehovah at all times. . . Blessed is the man that taketh refuge in him."

God's protection and salvation is the theme of this inspired poem, as of so many other psalms. David was often in distress, and he found not only that "many are the afflictions of the righteous," but also that "Jehovah delivereth him out of them all" (v. 19).

Because of his sins, he also experienced what spiritual distress means, but by the grace of God and to the glory of His mercy David could include the thanksgiving of verse 18: "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." Those who have shared his experience and "found grace to help us in time of need," will recall the similar language of Psalm 51:17.

Permit us to suggest to the reader of this meditation that in your next "quiet hour" you turn to this psalm again and linger over each of the twenty-two verses, using the following Outline to recognize the structure of this sacred "symphony" and the nature of its different parts.

I. God's care for His own, 1-10 (Praise)

II. The true fear of the Lord, 11-14 (Instruction)

III. The blessedness of trusting in Him, 15-22 (Instruction)

The writer of this column still can see in retrospect the radiant face of his mother as she read this psalm her favorite psalm—especially the final words: "Jehovah redeemeth the soul of his servants, and none that take refuge in him shall be condemned."

Today she knows the glorious truth of this assumption and with her the unnumbered multitude of "themselves believed." They look unto their Saviour and are radiant.

MEN AND ANIMALS

Identify the Bible men connected with the following events:

1. He sent out a dove.
2. He kept his father's sheep and killed a bear.
3. He increased his flocks and herds at his father-in-law's expense.
4. He searched for his father's donkeys.
5. He tied the tails of foxes together.
6. His ass spoke to him.
7. He was put among lions.

The answers will be found on the next page.

WIVES—HUSBANDS

Can you name each Bible woman's husband? will find the answers on the next page.

1. Eve _____
2. Sarah _____
3. Rachel _____
4. Rebecca _____
5. Zipporah _____
6. Hannah _____
7. Asenath _____

LETTER FROM ABROAD

Obendischingen, Germany

It was with a real sense of loss that at Zurich, Switzerland, I learned of Dr. Mengers' death. He had been a teacher both at Dana College and at Trinity Theological Seminary, and one cannot be a student without receiving much of the teacher as well as of the course.

I have thought often of Dr. Mengers during these travels. At the British Museum in London where I saw the Rosetta Stone and a special exhibit of archeological findings at the Biblical city of Hazor, I thought how much Dr. Mengers would have enjoyed it. The same is true of the splendid displays of the Louvre in Paris. There we saw vast treasures from Egypt, Assyria, Philistia, Canaan, and Israel. A special attraction was one of the Tel-el-Amarna letters on stone tablets in which the Canaanites complain to Egypt of the invasion of their land by Israel. All this Dr. Mengers would have enjoyed.

But he also would have enjoyed the opera we saw, the music we have heard, the historical sights we have visited and the mountains and pleasant valleys, the fragrant forests and rural scenes that we have seen. Dr. Mengers was a man of wide interests and deep appreciations. I remember times when a class would be interrupted because an oriole had perched upon a branch outside our window. This was a moment to be treasured to the utmost for Dr. Mengers. He would romp with his then growing boys on the athletic field at Dana. He would enter a theological or philosophical discussion with keen zest. He lived the Old Testament and made the Old Testament live. He demonstrated a sincere faith in his Lord and in God's Word, and he loved his family and the people whom he served.

As pastor of St. Peter's of Northfield it is my privilege to serve one of his former parishes. I sense his influence in this congregation about whose members he cared with real interest at the L.W.F. Assembly in Minneapolis last summer.

It can truly be said that Dr. Mengers was one of those few people who knew both how to live and how to die. May God bless his memory and the fruit of his labor as pastor and professor.

—J. W. N.

YOUTH OFFICE BULLETIN BOARD

1957-58 READING COURSE CERTIFICATE

If you have read the six books listed below, and if you write a paragraph on each book telling what benefit you gained from reading it, the youth office will send you a certificate upon receipt of your report. Why not see how many members of your League can have the books read before September 1st! Vacation time is good reading time. The new course for 1958-59 will be announced in August, so we urge you to complete the present course before September 1st.

1957-58 READING COURSE

"Through Gates of Splendor" . . . Elisabeth Elliot
 "The Midnight Lion" . . . Alfred P. Klausler
 "High Is the Wall" . . . Ruth Muirhead Berry
 "Sincerely in Him" . . . Dr. Marcus Riecke
 "His Increasing Church" . . . Dr. Alvin R. Rogness
 "The Fullness of Creation" . . . Ernest Zoerb

The above books may be ordered from Lutheran Publishing House, Blair, Nebraska.

CALENDAR

- July 20-26: Iowa District Bible Camp (Junior Camp) at Lake Okoboji, Iowa.
- July 20-27: West Canada District Bible Camp at Sylvan Lake.
- July 26-Aug. 1: Illinois District Bible Camp (Second Youth Week) at Pleasant Hill Lutheran Bible Camp, Gowen, Michigan.
- July 26: Illinois District Luther League Convention at Pleasant Hill Lutheran Bible Camp, Gowen, Michigan.
- Aug. 3-9: Iowa District Bible Camp (Senior Camp) at Lake Okoboji, Iowa.
- Aug. 10-16: Wisconsin District Bible Camp at Shadow Lake, Waupaca, Wisconsin.

Answers to: "MEN AND ANIMALS"

1. Noah 2. David 3. Jacob 4. Saul 5. Samson
6. Balaam 7. Daniel

Answers to: "WIVES—HUSBANDS"

1. Adam, 2. Abraham, 3. Jacob, 4. Isaac, 5. Moses,
6. Elkanah, 7. Joseph.

**REMEMBER YOUR DISTRICT'S BIBLE CAMP
AND LEADERSHIP TRAINING SCHOOL**

BY THE FIRESIDE

THE WORD OF GRACE CAN BE A FOUNT OF MERCY

Happy are they who have reached the end of the road we seek to tread, who are astonished to discover the by no means self-evident truth that grace is costly just because it is the grace of God in Jesus Christ. Happy are the simple followers of Jesus Christ who have been overcome by his grace and are able to sing the praises of the all-sufficient grace of Christ with humbleness of heart. Happy are they who, knowing that grace, can live in the world without being of it, by following Jesus Christ, are so assured of their heavenly citizenship that they are truly free to live their lives in this world. Happy are they who know that discipleship simply means the life which springs from grace, and that grace simply means discipleship. Happy are they who have become Christians in this sense of the word. For them the word of grace has proved a fount of mercy.

—DIETRICH BONHOEFFER in *The Cost of Discipleship* (Macmillan)

MAN AND THE WEATHER

By Ernest Edward Smith

How weather conscious are we? Early in the morning we tune in the radio or the TV for the forecasts of the day. Late at night we inform ourselves of the weather possibilities of the day not yet dawned. All through the ages man has pitted his wit and his will against the weather. A shivering woman, a crying child and the instinct of self-preservation combined to compel him to prepare for the varieties of weather. Adversity and hardship pressed in upon man and made him stubbornly determined to conquer. Winds and rain came to sweep away his dwelling and left it battered into ruin. But at last he found the secret. He dug deep, down to the rock, built again, shook his puny fist at the sky and waited with set jaw and gleaming eyes, when flood and tempest tore at his flimsy hovel and "it fell not!" And so it is recorded in Matthew seven, verse twenty-five "Like unto a man that built his house on a rock and it fell not."

Today we are facing world forces, ancient hazards in the spiritual sphere—we must build on rock. We have the traditions, the creeds and bibles, the experiences of the past to confirm our faith and buttress our hopes. Here is our house. It has to face the storms, defy the surging floods of these new days; currents of disturbing thought, mists of intolerable disillusion, bitter antagonisms of resurgent paganism. Our civilization is tottering, our political science unstable, our international peace precarious. We are at the mercy of the weather, involved in the threatened collapse of the moral, spiritual, economic and political structures we have built.

What is wrong with the house we have built? Why are we "under the weather?" We have lessened pain, defied disease, we have made bombs, planes, battleships, radios and televisions. But so far as we have advanced, it has not been by conquering nature but only by obeying her, everytime and everywhere. By patient, tireless humility some have dugged down deep to her laws, found out the workings of her ways, followed her behest in what a great physicist has called "the spirit of a devotee as a lover" or the spirit in which a French physician wrote over his clinic "I dressed the wound, God healed it." On the other hand too many have chanted with Shelley "Glory to man in the highest! for Man is the Master of things." So it is that our century of science has made many drunk with pride and power, blind, cocksure and secular till their machines have become their masters. And so like it or not, modern upheavals have cracked the old infallibilities and split asunder old creeds.

Come now, then, let each of us destroy cynicism, be done with the blase, say farewell to idle gossip, ignore social snobberies, and puncture inflated emptiness. Let us see that what matters is not money though that is useful nor health though that is precious but the very foundations of life. Adversity may sour, and prosperity may harden. Nothing but the deeper unities of heart and mind, the spiritual bonds of real trust, faith and love will stand the "weather tests" of life.

"A man built his house upon the rock . . . and it fell not."

—Wachman-Examiner

PROVERBS OF MANY PEOPLE

Man is caught by his tongue an ox by his horns.—Russian.

To perfect diligence nothing is difficult.—Chinese.

It is easy to cut thongs from one's own leather.—Dutch.

Fashion is more powerful than tyrant.—Latin

The great calabash tree has as its mother.—African.

He is great whose failings cannot be numbered.—Hebrew.

A guest sees more in an hour than the host in a year.—Polish

The heron's a saint when there are no fish in sight.—Bengalese.

Hunger changes beans into almonds.—Italian.

Everyone can keep house better than her mother until she tries it.—English.

It is not easy to straighten in an oak the crook that grew in the sapling.—Gaelic.

A man without religion is like a horse without a bridle.—Latin.

—Maritime Baptist

A doctor had an urgent 'phone call from a gentleman saying his son had swallowed his fountain pen.

"All right! I'll come at once," replied the doctor, "but what are you doing in the meantime?"

Whereto came the unexpected answer, "Using a pencil."

A burglar who entered a poor man's house at midnight, was disturbed by the awakening of the occupant of the room he was in. Drawing his weapon, he said:

"If you stir you are dead man. I'm hunting for your money."

"Let me get up and turn on the light," said the minister, "and I'll hunt with you."

Young Father: In your sermon this morning you spoke about a baby riding a new wave on the ocean of life.

Minister: That's right.

Young Father. Don't you think a fresh squall would have been nearer the truth?

CHURCH NEWS

(Continued from Page 5)

the ELC conventions, and one of them asked, when Mrs. Branstad was nominated, whether delegates and church members had to be males.

Dr. O. H. Hove, Minneapolis, general secretary, replied that the constitution does not bar women from serving as delegates or board members—"only limitation."

LUTHERAN LEADER OPPOSES

CANADIAN ENVOY TO VATICAN

Strong opposition to the appointment of a Canadian envoy to the Vatican was expressed in Windsor, Ont., by Rev. W. O. Rathke, president of the Ontario District of the Lutheran Church—Missouri Synod.

He told delegates to the district's annual convention that "our principle of the separation of Church and State militates against" such an appointment.

NEWS AND NOTES

(Continued from Page 2)

and two sisters, Mrs. Richard Jensen and Mrs. Fred Whittaker with their families, could be with their parents for this occasion.

Following the program in the church the Vammen family met with friends in Home Economics Hall of the Mission School for refreshments and fellowship. Here they also had opportunity to meet with friends in neighboring communities.

On July 10th the Vammens left for Denmark and western Europe. Their plan is to stay in Europe for three to four months, where they will be visiting brothers and sisters of Pastor Vammen. —S. S. Kaldahl.

Lutheran Bible Camp, Oaks, Okla. ALC churches of Oklahoma will again use the facilities of our Cherokee Indian Mission for their annual Bible camp. This will be the sixth

year this camp is meeting in Oaks. The date for this year's camp is July 27 to August 1. This year the newly organized ELC congregation of Oklahoma City is going to share in the camp. Invitations have been extended to ALC churches in eastern Kansas and our church in Kansas City to partake in this camp.

One of the teachers this year will be Dr. E. G. Fritchel of Denver, president of the ALC Central District. He will give studies in the Parables of Jesus, and will be the banquet speak-

er. One of the highlight features of the camp is a two-hour boat cruise late one afternoon on Grand Lake—Oklahoma's largest man-made lake with a shore line of some 1300 miles. The evening service of that day is conducted on the boat. This is an event which the campers and our Oaks people enjoy very much.

Hereby invitations are extended to our church people in our northern congregations to visit our mission at the time of this camp and share in it. S. S. K.

Plan An Ideal Vacation For Your Family This Summer



FAMILY BIBLE CAMP Lake Okoboji - August 10-17

Are you looking for the ideal family vacation? Family Week at Lake Okoboji August 10-17, (Sunday evening through Sunday noon) offers you just that. Rates are very reasonable, the food is excellent and the fellowship in a Christian atmosphere makes it a memorable experience.

Cost: \$14.00 plus 50¢ insurance per adult per week. \$2.50 per day plus 50¢ insurance.

Half price for children 4 to 8 years of age. (50¢ insur.)

No charge for children 3 and under.

If reservations are made beforehand the insurance covers travel both ways.

Write to: Mr. Dave Thomsen
Lutheran Bible Camp
Rt. 2, Milford, Iowa

PASTOR H. IRVING PETERSEN, CAMP DIRECTOR

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LOANS

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	Fiscal Yr. 1958		Calendar 1958
	Luth. World Action		
	Total	Synodical	Acting
Budget		\$488949.00	\$495500.00
Forward Phase		92500.00	
Previously Acknowledged	\$34603.38	\$20435.33	\$14168.05
Lynwood, Calif., St. Paul's Luth. Church, Synodical quota	1000.00	1000.00	
Montreal, Quebec, Canada, St. Ansgar's Danish Ev. Luth. Church in memory of Mrs. Frederik-ke Smith, Longueuil, Quebec, given by Mr. and Mrs. Fris Christensen, Dorval, and Rev. and Mrs. V. Beck for Home Missions	7.00	7.00	
Rolfe, Iowa, St. Paul's Luth. Church, donor anonymous for Foreign Missions	5.00	5.00	
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp in memory of Mrs. Andrew Hoffbeek, Redwood Falls, Minn.	1.00		1.00
Sleepy Eye, Minn., St. Matthew's Luth. Church in memory of Mrs. Jens Jensen for Pension Fund \$10, Children's Homes \$20, Home Missions \$15, Foreign Missions \$30, Sudan Mission \$8.25	83.25	83.25	
Omaha, Nebr., Pella Luth. Church Bible Class for Santal Mission \$21.25, Sudan Mission \$21.25, South America Mission \$21.25 and Japan Mission \$21.25	85.00	85.00	
Eugene, Ore., Bethesda Ev. Luth. Church	638.28		638.28
Poy Sippi, Wis., First Luth. Church for synodical quota	100.00	100.00	
First Luth. Church D.V.B.S. for Japan Mission (Children's Welfare)	32.49	32.49	
Racine, Wis., Our Savior's Luth. S. S. for Foreign Mission	100.00	100.00	
Coulter, Ia., Nazareth Luth. Church	27.12		27.12
Omaha, Nebr., Pella Luth. Church for South America Mission \$134.51, synod. quota \$2	136.51	136.51	
Cordova, Nebr., Our Savior's Luth. Church for So. America Mission \$16.35, LWA \$35	51.35	16.35	35.00
Sidney, Mich., Immanuel Luth. Church in memory of Miss Yvonne Petersen given by her cousins for Children's Homes \$15 and Foreign Missions (where most needed) \$9	24.00	24.00	
Sidney, Mont., Pella Luth. Church for LWA \$175.50. Given to LWA in memory of L. E. Joslin by Martin H. Iverson \$10; Given to Japan Mission in memory of L. E. Joslin by Mr. and Mrs. Holger Petersen \$5 and by the Aaron Frandsen family \$5	195.50	10.00	185.50
Beresford, S. Dak., Mr. and Mrs. Jim Feddersen in memory of Mrs. Alfred Erickson for Home Mission	1.00	1.00	
Camp Douglas, Wis., St. Stephen's Luth. Church for synodical quota \$100, Luth. World Action \$10 and Children's Homes \$12.04	122.04	112.04	10.00
Washington Island, Wis., Trinity Luth. S. S. for Foreign Missions	11.75	11.75	
Oregon, Wis., St. John's Luth. Church for Foreign Missions	6.70	6.70	
Cedar Falls, Ia., Nazareth Luth. Church for Foreign Missions	40.00	40.00	
Hazelwood, Minn., Given by Mrs. Phil Hauge and Mrs. Jennie Olesen in memory of Ida Rosen-gren, sister of Mrs. Herman Olesen, Northfield, for Pension Fund	2.00	2.00	
Hampton, Nebr., Immanuel Luth. Church \$30; Rev. M. Jorgensen \$10 and Emma Eskildsen \$10; Helen Danielson offering for South America Mission	50.00	50.00	
Irene, S. D., Spring Valley Luth. Church from Mrs. L. P. Jensen. Gift from W.M.S. Circuit meeting at Turkey Valley Luth. Church for Foreign Missions	1.00	1.00	
Waupaca, Wis., Trinity Ev. Luth. Church for Foreign Missions	587.87	587.87	
Poy Sippi, Wis., Mrs. Marie Jensen for Foreign Missions	20.00	20.00	
Racine, Wis., Emmaus Ev. Luth. Church for General Fund	500.00	500.00	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer, Mrs. James W. Olsen. Gift honoring Dr. Winther for pre-fab chapel the Japan Mission \$1,500.00.			
TOTAL	\$38432.24	\$23367.20	\$15064.04

Received with thanks.

Blair, Nebraska, July 5, 1958.

P. V. Hansen, Treasurer

ESKIMO CHILD'S WORK IS PLAY

By Mrs. Claude Douglas

There are three types of natives in Alaska. They are Aleuts who live on the Aleutians Islands, the Indians who live in the interior and the Eskimos who live beyond Fairbanks and on the coast.

Because their origin is uncertain, it is supposition that the Indian came from the American Indian and the Eskimo from the Mongolian stock. In the latter years, blood from other races, mainly white, has mingled with their stock.

The clothing of the Eskimo child is made of skins from various animals, usually birds, foxes, seal and caribou, the last being preferred. In his primitive state, the designs on his clothing made it possible to immediately identify the tribe from which he came. The cut of men's and women's clothes indicate sex at a glance.

Many people express disappointment because they find no ice and snow igloos in Fairbanks. Because of this they discredit the existence of the igloo. "Igloo" in Eskimo simply means house and thus an igloo can be built of wood and stone as well as ice and snow.

The ice and snow igloo serves mostly as a temporary shelter while moving from one location to another. The people on the coast make use of animal fat by using it in their lamps, for they have an abundance of fat from the sea mammals they kill. They are able to cook in the igloo and to heat it as well.

The igloo and tent are only auxiliary shelters, however, as the real home of the Eskimo is much like that of the turtle, for it is what he carries about on his back. This "house" consists of two suits of fur. The inner suit is worn with the hair of the hides facing inward while the outer suit has its hair turned out to the weather.

In the case of a woman, she has a "house with two rooms," for she carries her baby on her back in an "amaut," and in this space lives the unweaned child of the family. A bundle of remarkably absorbent spagnum moss, which can be changed instantly, goes under the baby's backside. God gave them a warm nature. When we are shivering with the cold, they are just comfortable.

Does the Eskimo really eat all these

weird foods such as raw meat, seal and dried fish? It must be understood that since the advent of the white man, with his constant pressure on the native to conform to his standards of living, the native has been thrown off balance from a dietary standpoint as well as sociologically.

What does the Eskimo child do for recreation? This question, which poses such a tremendous problem for the white relative, is not a problem to the ingenious Eskimo. Because of difficulties in procuring subsistence, the very "play" is an enactment of life. They are imitative and observant, as most children, and a girl may stay up all night "playing" by keeping the fires hot under the cooking pot.

A boy may "play" all night searching the ridges and valleys in the summer twilight. He is not scolded when he returns but is greeted gravely by the whole camp wishing to know about his hunt. They are great storytellers and will spend hours spinning tales.

The parents have little about which to discipline the children, who are unrestricted and seldom punished. The parents show great sympathy and forbearance.

—Christian Woman

OUR FOREIGN MISSIONS

(Continued from page 9)

in many ways. The Baptists have over 50 churches, the Methodists over 10, and the Adventists and Pentecostals a few. Some of the men trained in the mission schools have gone out on their own to establish congregations, semi-independent from the mission that started them in their country. There was much activity and seemingly a good reaction on the part of the people of the city.

An indirect sign of the Protestant impact on Recife is seen in the Roman Catholic Church. Following the example of the Protestants, this Church has started congregational singing in its services and has arranged for special meetings for the young. While I was there, the Roman Catholic Church was in the midst of a large preaching mission in which 50 churches participated. The streets of the city were covered with big signs containing Scripture passages. The whole atmosphere had the flavor of a Protestant evangelism campaign,

until one read the small print at the bottom of the signs which declared that salvation is to be found only in the Catholic Church. The Protestant Church has shown such strength in this area that the Roman Church has had to do something special in order to hold its ground.

Thus far we had covered country that was quite well occupied by Protestant missions, and we had learned something from their methods. We found that *school work* has played a strong part in the development of missions, and that the older missions had established their churches in such a way that much of the work of expansion was now in the hands of the *indigenous clergy and trained lay evangelists*.

We left Recife on the morning of November 3 for Sao Paulo, the hub from which we reached out in several directions in our later explorations.

(To be continued)

THIS IS A HOSPITAL

Another building you hardly noticed before—
 One day you find yourself inside—
 Lying there helplessly—
 Sitting and standing and pacing and waiting and hoping.

You know now it's not just another building—it's more like a church where there is no one, except death, is ever turned away. Where life enters timidly, and is coaxed to remain. Where men and women spend their lives saving the lives of people they never saw before.

People who you are and what you are seem rather unimportant, like the forgotten things—like the miracle of opening and closing your hand—become new and exciting. The starched whiteness, the gentle touch, the selfless devotion bring you back to when you were a child and you looked up to see your Mother and Father smiling over you.

This is a hospital—and when you leave you may forget all about it. But it never forgets you. It stands there ready, day and night, to help whoever needs help. Sometimes these hospitals themselves need help. Isn't their generosity deserve some of yours?

—Lewis Snyder

TWO-FOLD MESSAGE

The tragedy of Calvary has a two-fold message for mankind. It reveals something of the dark depths of human depravity, but it also gives a vision of divine love surpassing human understanding. In mournful language it tells of man's desperate need, but it speaks comfortingly of the mercy of the Everlasting."—The Lutheran Companion (Aug).

Lord. True, each parent may use help. He may use church and school, but he is in charge and is also responsible before God. May we, the parents, dedicate ourselves anew to the training of our children and an interest in their welfare, temporal and eternal."—Detroit Lutheran (Syn. Conf.).

MOOD OF GLOOM

"Why are there so many 'cross-bearers' in Lutheran pulpits today? If our sermon and devotional literature truly indicate the mood of our Christianity it is undoubtedly one of extraordinary gloom. During Lent many of our preachers seem to forget that the Passion of Christ has already occurred, and that His exhortation to

remember His death was not intended to induce a psychological depression among His disciples."—American Lutheran.

THE WHOLE WORLD

"Is it right for any congregation to spend thousands of dollars on its local work and give a pittance to the work of spreading the Gospel among those who live in spiritual darkness? Is such a congregation loyal to the Lord of the congregation, Who commanded, 'Go into all the world, and make disciples of all nations?'"—The Lutheran Messenger (LFC).

BEYOND EARTH'S BORDER

Far beyond earth's dim border,
 Farther than the sunlight's glow,
 Higher than planets golden,
 The sighs of a prayer flow.
 Up, as on wings, the spirit
 Rises above the sod,
 Enters the gate of heaven,
 Reaches the heart of God.

Vain are the world's wide reaches,
 Helpless each earthly friend;
 Grace for the soul and gladness
 Heaven alone can lend.
 Darkest of nights shall brighten,
 Bitterest anguish cease,
 When over the bridge of prayer,
 We walk into realms of peace.

Weakest of children, praying,
 With power from God are filled,
 Mightier they than heroes
 Who their own strongholds build.
 Always may we remember,
 Wandering here alone:
 To God's own heart in heaven
 The sighs of a prayer flow.

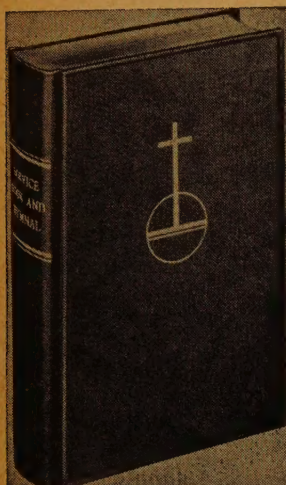
(Translated from the Swedish
 by E. Gustav Johnson)

DEDICATE ANEW

Under God's arrangement parents are the primary suppliers for their children, but they are much more than that. They are fathers and mothers. God makes them responsible for the education and training. 'Teach them diligently unto thy children,' says the

New Lutheran

Service Book and Hymnal



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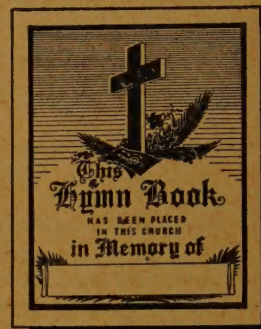
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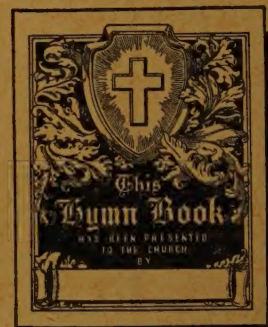
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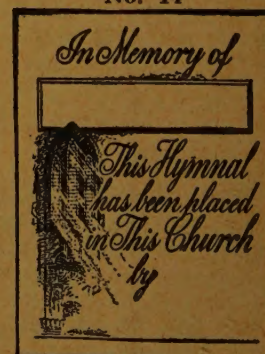
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